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third day, and devotes to the belief in the corporeality of the Christ-appearances not less than forty-three pages.

Another problem of great importance which is discussed in the latter part of the book, is the belief of Jesus in the establishment of a Kingdom of God upon earth. The fact that Jesus believed in his second coming, which was to take place so soon that some persons of his own generation would still witness it, cannot be doubted, for the very non-fulfilment of these prophecies is the best proof that they are genuine. Later Christian writers would not have ventured to state them in the form in which they stand in the Gospels. Here the historian must psychologically analyse and comprehend the nature, the growth, and the importance of Christ's ideal, and Professor Schwartzkopff has done the last well. But he is confronted with the difficult problem that Jesus, who to him is the Son of God and the medium of God's revelation to mankind, is subject to an erroneous conception, so far as the mode of his future life and mission are concerned. And he says that Jesus appears indifferent toward all those common beliefs of his time which do not touch the very essence of his mission. His attitude is purely receptive, so as to be a mere echo of the views of his contemporaries. And certainly Christians will naturally have to accept this interpretation, because otherwise Jesus would have to be held responsible for all the superstitions and errors of his time, such as the belief in possession and the demoniacal character of diseases, etc.

As to the main conclusion of the author, which consists in his belief in the spiritual personality of Jesus, we have to say that in the form in which he holds it, he makes it a matter of personal conviction. He does not enter into the problem of what the nature of a spiritual personality may be, but we feel confident that as soon as that is investigated we shall not only be able to explain the significance of the belief in Christ's resurrection, but also to prove that Christ always was, is still, and will ever remain a living presence in the Christian Church; and that his aspirations and his religious ideal, which *de facto* constitute Christ's spiritual personality, have reacted, as a leaven in the dough, so powerfully upon mankind, that its evolution has been conducted into new channels and that historians are justly entitled to date a new era from the birth of Christ.

Though Professor Schwartzkopff's conception of Christ's spiritual personality may be different from ours, we must confess that his book is very sympathetic, for it proves that his religious faith is both honest and strong—honest to investigate the problem and face its difficulties; strong to hold fast that which after a careful scrutiny and purification appears to him to be the substance of the Christian message of salvation.

P. C.

ESSAYS AND NOTICES, PHILOSOPHICAL AND PSYCHOLOGICAL. By *Thomas Whittaker*,
B. A. London: T. Fisher Unwin. 1895. Pages, 370. Price, 16s.

Mr. Whittaker is well known to the readers of philosophical magazines as the writer of competent and accurate analyses of philosophical works, in which he has not

omitted to weave suggestive speculations. He has collected in the present volume nearly all the essays of this character which he has written for the magazines since 1881. They cover a wide field of philosophical and psychological thought, as will be apparent from their titles which we here subjoin: "A Critical Essay in the Philosophy of History"; "'Mind-Stuff' from the Historical Point of View"; "Giordano Bruno"; "The Musical and the Picturesque Elements in Poetry"; "Individualism and State-Action"; "Volkmann's Psychology"; "Politics and Industry"; "On the Nature of Thought"; "The Theory of Justice"; "Animal Intelligence"; "Æsthetics"; "On the Ethics of Naturalism"; "The Philosophy of Redemption"; "Philosophical Antinomies"; "Giordano Bruno and his Time"; "Dead Matter and Living Matter"; "On Free-Will"; "Idealism in England in the Eighteenth Century"; "Physical Realism"; "Reality as Phenomenon"; "Thought and Life"; "The Laws of Imitation"; "The Problem of Causality"; "The Philosophical Basis of Evolution"; Appendix: "Correspondence with M. Renouvier"; "The Psychology of Stimulants." The common motive of all these essays and reviews has been "an effort to arrive at something positive through criticism," and thus is justified their appearance in a single volume. Mr. Whittaker does not assert that he has "attained any result capable of being summed up in a complete formula," but he believes, nevertheless, that in questions of metaphysics something can be said with certainty, and something with a high degree of intellectual assurance. And that is briefly as follows: he finds that absolute certainty is not to be sought in ontology but only in the theory of knowledge. "All that is demonstrable in metaphysics is idealism in the strict philosophical sense." He takes the upshot of science to be merely nominalistic, and asserts that it requires as its complement a theory of reality, that is a metaphysic, on behalf of which he puts in a plea against agnosticism as fettering the rightful impulse of mankind to speculate. But as to what this certainty is, Mr. Whittaker only arrives at extremely abstract and formal propositions, although he admits as theoretically consistent either a doctrine of monads or a doctrine of a permanent universal being, *intellectus infinitus*, for the further development of reality. The style of these essays is agreeable and they show much erudition. In the way of comments upon the history of philosophy and current problems they will be valuable.

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THE INDIVIDUAL AND THE STATE. An Essay on Justice. A Thesis Accepted by the Faculty of Cornell University for the Degree of Doctor of Philosophy. By *Thomas Wardlaw Taylor, Jr., M. A.* Boston: Ginn & Co. 1895. Pages, 90.

It is fast becoming the custom in our universities, it would seem, to *print* theses accepted for the doctorate, and when presented by mature students and of intrinsic value, the custom is certainly a good one. The latest document of this character which has come into our hands, is the present one by Mr. Taylor. It seems to fulfil the above criteria and is written in an earnest philosophical spirit, not too heavy,

and showing withal familiarity with the best literature and sources of the subject. We may give an idea of his views by the following quotation, where he is speaking of individualism and socialism: "The individual serves the social organism of which he is a member, but at the same time he is more than a member of that organism, and the organism serves him, and it is impossible to say that the individual is above society, or that society is above the individual, for in certain aspects each proposition is true."

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DIE MODERNE PHYSIOLOGISCHE PSYCHOLOGIE IN DEUTSCHLAND. Eine historisch-kritische Untersuchung mit besonderer Berücksichtigung des Problems der Aufmerksamkeit. By Dr. W. Heinrich. Zürich: E. Speidel. 1895. Pages, 235. Price, M. 4.

After an historical introduction, treating of the influence of Christianity on science, and leading up to the beginning of Herbart's "psychology without a soul," Dr. Heinrich discusses the theories of Fechner, the father of experimental investigation, and Helmholtz, G. E. Müller and Pilzecker, Wundt, N. Lange, Külpe, Münsterberg, Ziehen, and Avenarius. The standard by which our author proposes to measure the theories of these men is "the law of psychical parallelism"; but in doing so he misrepresents Wundt's position, and condemns it as metaphysical. It is true enough that many disciples of Wundt have gone to the extreme of changing psychology to a mere measurement of reaction-times and other trivialities, but Wundt himself represents more than that. The reviewer is not an adherent of Wundt's, he does not even accept several of his basic propositions, but he believes that some of Wundt's disciples show little gratitude toward their master when forgetful of what they learned from him and what modern psychology owes him, they attack him on small issues, which, closely considered, are mere misconceptions of Wundt's real position. Whatever Wundt's shortcomings may be, his influence upon the evolution of psychology should not be underrated. If the author did not learn more from Wundt than the digest on pp. 80-126, with the overcritical summary on page 116, it is certainly not Wundt's fault. The appreciation which our author grudges to Wundt, is given in large measure to Münsterberg, whose merits are strangely exaggerated. In fact, the latter and Richard Avenarius are apparently, in the whole history of German psychology, the only ones with whom Dr. Heinrich finds no fault.

The problem of attention, the treatment of which is promised in the title of the book, is only incidentally touched upon, as, for instance, when the author presents us with a brief extract from Ribot's *Psychology of Attention* (on pp. 168-170).

ψ. Βρζν.